TOWN & COUNTRY CHURCH

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The Story of Big Lick

HENRY S. RANDOLPH

A Community in Need

ON TOP of the Cumberland Plateau is located a beautiful little valley surrounded by higher peaks. In this valley is the Big Lick community. The people of this community are small farmers—their thin soil provides them with but little wealth. Twelve years ago when Rev. Eugene Smathers, a minister of the Presbyterian Church U.S.A. and also a minister of the soil, went into the community, there were 50 families — 300 people — residing there. Their backs were against the wall. The adults were illiterate.

A Prophet Comes

These Big Lick people needed a prophet to lead them, a man acquainted with the soil and rural life. Eugene Smathers, the minister, proved to be this prophet. His method was very simple.

He picked out the people in the community who he thought ought to be interested in certain values. These he asked to come together with him to talk about their need, to define their problem and through further study to find a way out. It is the study club technique — the club being composed of individuals who are directly affected by the problem studied. The club chooses a leader from among their number. It is his job to keep the group on the subject under discussion.

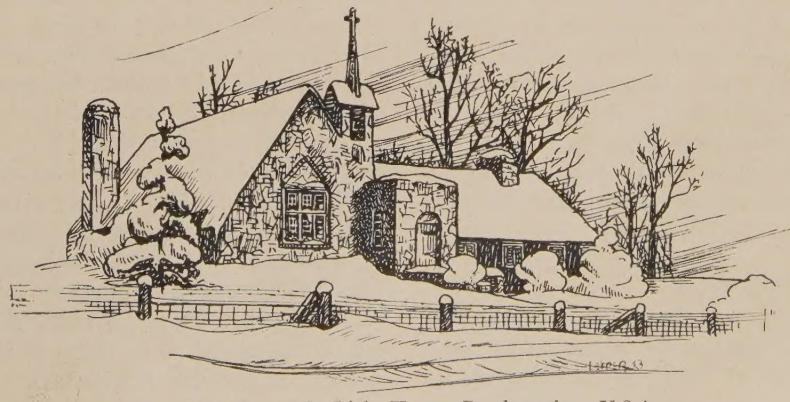
The Church

The first and most significant project which has been undertaken at Big Lick is the Calvary Presbyterian Church, dedicated in 1935, which is now the center of cooperative life in the Big Lick community. It came out of the cooperative action of the people of the community. In their study they convinced themselves that they needed a beautiful functional church and they created it — a stone church of beautiful design.

The windows above the altar were designed by the local young people and largely constructed by them. These windows picture the daily life of the community. The symbols show the people at work, at play, and at worship.

This lovely church at the center of the community has been of the greatest help in enriching and deepening the services of worship. Each Sabbath morning the church bell has pealed forth to the entire community a call to worship. Its facilities have made possible a more effective religious educational program. The community or "social" room in the parish house of the church has supplied the setting for both enjoyment and enlightenment.

Here youth have discussed their problems and their hopes in the light of Christian ideals and purposes and have gone forth into the



The Church at Big Lick, Tenn., Presbyterian, U.S.A.

These Papers

BECAUSE of wartime printing conditions, it has been found necessary to issue TOWN AND COUNTRY CHURCH as a bulletin without regular monthly frequency. We expect, however, to be able to make available a series of informal papers, and to print nine of these issues in the course of twelve months, as we had planned and promised. The Committee on Town and Country of the Home Missions Council and the Federal Council of Churches asks you to be patient if copies do not arrive regularly.

Brief stories of what people are doing in local congregations and communities will be the chief features. The aim is to help put the worker in the small community into touch with numerous activities.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

This Issue
No. 7—Part 1
Published April, 1944

larger world to render service of worth. Here the women have spent many hours quilting—a labor of love. In this same room, there have been many joyous occasions of fellowship around a bountiful table prepared by the women of the community. The parish house also has a kitchen and a small library, both of which have added to the social and cultural life of the community.

House of Health

Another project is the Warren H. Wilson House of Health dedicated to a man loved by all rural church men. This building is the center for a health program under the direction of a trained nurse. It serves a dual purpose: as an attractive and comfortable home for the nurse and her companion, and as the center for a many-sided program of healing and health.

To realize the significance of the program which centers in this building, one needs to return in memory to that former day when no such kindly service, in the name and spirit of Christ, was available to the many families now in reach of this ministry. Far removed from physicians and hospital facilities the need was acute and often tragic. This building has made a notable contribution to the relief of human suffering and more positively to the prevention of illness and to the development of a healthy community.

Farmers' Association

This cooperative was formed for the purpose of purchasing needed farm machinery. It has grown increasingly significant in the life of the Big Lick community. It was started with the capital supplied from the incomes of a small group of little farmers, as an expression of mutual aid in the practical affairs of every day farm life. Later with financial assistance from an outside friend, the association was able to expand its services until today few families in the community do not benefit from them.

Homesteads

The most unusual part of the Big Lick community program is the Homestead Project. It has as its purpose the establishment of young families of the neighborhood on the land, thereby increasing the stability of the community and its institutions, including the church, and offering some economic incentive to the more capable youth who wish to remain a part of the life of their home community.

This project, which was among the first land settlement projects under Protestant Church auspicies, though small in comparison with the problem, is a distinct contribution to the Christian program for rural America, and is a simple experiment in a church centered and positive effort, locally initiated and administered to offset the growing evils of tenancy and absentee land ownership.

Any effort on the part of th Church to give greater stability t families on the land and to assist rural youth to become established on their own farms, is of significance to the whole Church and nation. Since this project was started in 1940, twenty-three families have been assisted. The community hopes to be in a position through this project to help any of their young men now in the armed forces who may so desire, to become established on farms of their own.

Agriculture and the Rural Church

From a Memorandum for Council of Bishops of the Methodist Church

• The economic and social problems of rural life can be solved only by the united efforts of all the agencies working in rural areas. Every one of these problems has to do with the adjustment of human relations. Some of these relations are those of employer and employee, of landlord and tenant, of buyer and seller, of the members of cooperative groups and farmers' organizations.

The function of the social sciences is to aid individuals and groups to adjust themselves happily in their environing world. The agricultural economists and the rural sociologists are asking for the close cooperation of the rural ministry in dealing with the problem of human adjustments.

Understanding

The legal, economic, and social aspects of human relations may be carefully analyzed and understood by the specialists, and rural people may be taught the findings of research with regard to what is legal, just, and socially desirable and yet this knowledge may even deepen the conflicts unless there is a desire on the part of the people for the adjustment of these relations in harmony with the general welfare. A knowledge of the legal, the economic, and the social implications of the acts of individuals provides a basis of knowing what is right but does not give the motivation for doing right.

This motivation comes from religion. The men working in the social sciences feel the need of the full cooperation of the church. The full impact of the united effort of Christendom, lay as well as clerical, is needed if the spirit of Christ is to be breathed into all the economic and social relations of men. This spirit is essential if men are not only to want to know what is right but to want to live right in all human relations. Here is a major task for the rural ministry.

United Effort

As social scientists we wish to emphasize our belief that this is a Christian enterprise requiring the united effort of all denominations. Inadequate cooperation in the past has left many of our rural people without effective leadership in 'the art and practice of Christian living. . . .

I am sure that the further endeavors of the church leaders, whether in holding regional seminars or in other forms of in-service training of rural ministers, will endorse this principle of interdenominational cooperation. This is essential to the full success of the enterprise and greatly facilitates the cooperation of the social scientists with the ministry.

HENRY C. TAYLOR
Farm Foundation, Chicago.

Christ Church, Presbyterian, U.S.A.
Alpine, Tenn.

A Post-War Agenda

• Claude R. Wickard, Secretary of Agriculture, has issued a bulletin entitled *What Post-War Policies for Agriculture?* It is a report of the Department of Agriculture Committees on Post-War Programs. It is published as a bulletin, *The Farmer and the War—No. 7.*

Here are the policies suggested by Secretary Wickard "as a stimulus to our thinking and a basis for discussion concerning the national agricultural policy after the war."

1. Adequate food and fiber for all
2. Parity income for farmers
3. Parity of public services and facilities for all rural people
4. Better marketing at lower cost
5. Dominance of family farms
6. Good land-tenure conditions
7. Reclamation and cultivation of potentially good land
8. Employment and security for part-time farmers and for rural residents
9. Fertile soils and luxuriant forests
10. High level of industrial activity
11. Freer international trade
12. By the democratic process.

Boy Scouts and Agriculture

• A recent statement from Boy Scouts of America headquarters in New York reports that the leaders and boys contributed more than 100 million hours of labor to the production and conservation of food in 1943. The Scouts contributed the equivalent of 25,000 full-time agricultural workers.

Better rural-urban understanding has come as a result of it, said the Scout leaders. They indicate that the work must go on and even more must be done in 1944.

Tribute to the Rural Ministry

• A glowing tribute is paid to the many thousands of ministers who serve churches in the rural communities of this nation, in an article appearing in the February, 1944, *Atlantic,* Boston, entitled "Preaching in Obscurity," by Walter R. Clyde. Dr. Clyde was once a professor in the Omaha Theological Seminary. He now teaches in the Union Theological Seminary of Porto Rico.

"The town and country pastors, consecrated to lifelong ministry to unimpressive congregations in unimpressive communities, are one of the causes for hope regarding the survival of the Christian church. They have not come to terms with the materialism of earth, and though the world is now little impressed with their manner of life because it seeks another, yet when it comes to itself it will see in them what Christianity really is, what the church is at its best, and it will turn to Christianity and the church—to their kind of Christianity and their kind of church. . . .

Rebirth

"This vision of the Church's rebirth through the devotion of its rural pastors is not simply prophetic fancy. The fulfillment of the vision is already appearing, and, indeed, has been appearing for some time. While perhaps the Protestant Church and its ministry on the whole are chiefly concerned for the larger centers of population, a growing number of ministers of statesmanlike outlook, sensitive spirit, and consecrated heart are realizing that the Church cannot be reborn unless it is reborn where most of the enduringly constructive movements of the spirit are born—in the grass roots.

"The spiritual impoverishment of rural areas must be relieved; the decay of rural parishes must be halted; the lives of rural young people must be inspired; the enfeebling competition of rural congregations must be checked; the best of rural pastoral leadership must be provided. Then, with new religious life brought to being in the rural districts, sources of vitality and power will exist from which the county-seat and metropolitan centers can draw. The concrete results of this renewed concern of the parishes of town and country are two: first, multiplying efforts to encourage and make more effective the work of ministers already serving rural pulpits; and second, increasing emphasis on the challenge of rural work and the necessity of physically virile and intellectually able young ministers' enlisting for life in that work."

Where Honor Is Due

Dr. Clyde says that he would like to speak a word for these workers "as one contribution toward rendering them the honor which in simple justice is their due. I would speak a word for them because they constitute a major cause for optimism regarding the future of the Christian Church." They work under many disabilities. These disabilities Dr. Clyde mentions not for the purpose of winning sympathy for the minister in town and country but rather to emphasize the quality of work that can be done without the idea of financial reward, cultural privilege or motive of profit. Their salaries are such, says Dr. Clyde, that the "village and country ministers belong to the lower economic groups of their communities." This in spite of the fact that they are better educated than most of the citizens.

A Dedicated Order

Dr. Clyde mentions the in-service training for the rural ministry encouraged by the Committee on Town and Country. He refers with approval to a movement just now developing among a group of young Presbyterian ministers in the East. Their purpose is to secure "a dedicated order within the Presbyterian ministry." They are seeking their recruits from the theological students in seminaries. Before they take up their service they enter upon a sort of "retreat" in an old-fashioned farm house in Eastern Pennsylvania. There they are led in "periods of discipline, in worship, manual toil and study." Those who sponsor this movement hope it will be a "seed-bed" for new life.

Iowa Rural Churches Receive Awards

W. H. STACY

• One of the following statements is by a Catholic priest. The other two are by Protestant ministers. Together they suggest the reasons why the Extension Service of Iowa State College and the Iowa Christian Rural Fellowship cooperate with church executives to present annual awards to churches for programs of rural service.

"We received the Certificate of Merit for which we are grateful, both for the certificate itself and the recognition it brings of certain accomplishments throughout the year."

"I want to express my gratitude to you for the Certificate of Merit. We as a parish have appreciated what God has given us and we try hard to help him and all our fellow citizens in making this a better country to live in."

"I was surprised and still more pleased to receive from you today the 1943 Certificate of Merit. You may be assured that it will be very much appreciated by all of our constituency. We will hopefully endeavor to emphasize the vital thing of Christian religion and at the same time continue our interest in rural life. I will make due announcement to the church, have the certificate framed and hung in the vestibule and we will try to live up as best we may to the things expected of us."

The 40 churches which received awards in February, 1944, for their 1943 programs represent 25 counties and ten religious groups. Ten are Methodist, seven are Churches of the Brethren, seven are Baptist, four are Presbyterian, three are Lutheran, three are Churches of Christ, two are Catholic, two are Evangelical, one is Congregational and one is a Community church. Each church is providing its people with a creditable religious program of worship services, Christian education, pastoral counseling and opportunities to do missionary work. But in addition these churches contribute to cooperative community relations and to leadership for farm, home and youth activities. Several were nominated by their church executives. Others were recommended by county extension directors. Still others were "repeats" from those so recognized in previous years. All submitted reports on forms supplied by the state Extension Service.

How Prepare For Harvest Festivals?

• Recently we asked Rev. William J. Rupp, Minister of the Great Swamp Evangelical and Reformed Church, near Quakertown, Pennsylvania, how a church should prepare for Harvest Festivals. His reply was as follows:

"Our Harvest Festival here is taken for granted, and we make little or no 'special' preparation. It is a real tradition, fully as old as Great Swamp Church itself, and we take it in our stride. This church, like many others in this section, has three great, traditional festivals: Easter communion, the Harvest Festival and the autumn communion.

"Only in comparatively recent times have certain other days reached festival proportions in their emphasis and popularity: Christmas, of course; Festival of the Christian Home, Rural Life Sunday, Memorial Sunday and Home-coming Day. All these are our big days now.

"The emphasis is on worship and good preaching more than anything else. In spite of a general use of duplex envelopes, the Harvest Festival still is the time for the largest in-gathering of benevolent offerings. Decoration plays an important part as always, and the people take a good deal of pride in doing this well, although I have seen this matter go to extremes.

"Of course, we give all this a lot of publicity and make an effort to get our people to come. The result is a 'big day' for all of us. Our preparations are really not special at all, neither are they superficial; this festival is deeply and well set here. That's about all there is to say."

Town & Country Church

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Remit to the Home Missions Council

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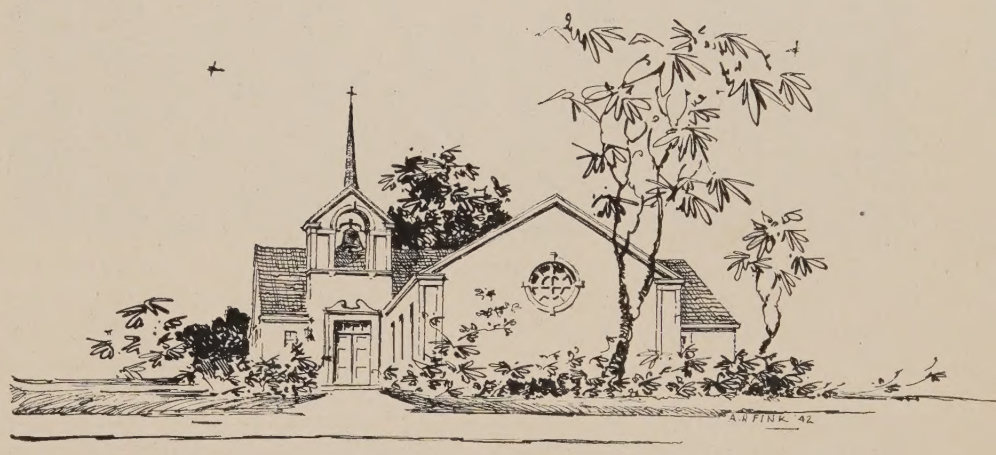
Planning to Build—Remodel?

• If so, you are invited to consult the Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York 10, N. Y., Rev. E. M. Conover, Director. Below is the exterior of a country church recently reconstructed in Ohio.



Life in a Larger Parish

• Margaret J. Harris, Director of Religious Education, of The Otsquago Valley Larger Parish, Van Hornesville, New York, writes an interesting booklet, "Life in the Larger Parish," published by the Department of Town and Country Work of the Methodist Church, 150 Fifth Avenue, New York 11, New York, at 35c a copy. Mr. Owen D. Young, a resident of Van Hornesville, contributes a foreword. The booklet describes the way by which a community evaluated its life. It tells how the Bible was returned to the classroom program of the public school. It also tells much about the way the worker shared the life of children, young people and adults.

Methodist Rural Pastors' Conference

• The Department of Town and Country Work of the Methodist Church, 150 Fifth Avenue, New York 11, New York, has published the proceedings of the National Methodist Rural Pastors Conference held in Columbus, Ohio, September 8-9, following the interdenominational convocation. Among the contributions are papers by O. E. Baker, Rockwell C. Smith, and A. H. Rapking. The booklet is edited by Rev. James W. Sells, of Crystal Spring, Mississippi. The price is 25c a copy.

Presbyterian Rural Fellowship

• The Presbyterian Rural Fellowship has published an announcement of its objectives and program. Objective No. 1 is: "To stimulate an awareness within the Presbyterian Church of the U.S.A. of the essential place of rural life and the rural church in our society." The officers are President, Rev. Paul E. Doran, Sparta, Tennessee; Secretary-Treasurer, Rev. Louis V. Barber, Potts Grove, Pennsylvania.

Rural Planning in Maine

• At a recent meeting of the Baptist Rural Commission of the State of Maine, it was decided to make a survey by questionnaire of all the rural Baptist churches in the state.

Reports were received about the "rural clinics" held last fall. The State Convention of the denomination has set aside an afternoon hour of a Spring meeting for a rural program. There is also to be an exhibit of the programs of Maine rural churches.

The Commission, which describes itself as "very young," feels the need of "new life in the church" and of revitalizing the church membership. It will cooperate in intensive work of evangelism.

A Rural Creed

Upon these things
we build a free America—

1. Reverence for God.
   God is the source of life and man's inner sense of security.
2. Respect for man.
   Man, as God's child, is worthy of fellowship and cooperation.
3. The ownership of land.
   Land is a trust from God for man's economic security and freedom.
4. Christian homes on the land.
   Roots in land and homes give stability and permanence through the generations.
5. Farming as a family enterprise in living.
   The family is the primary purpose of life and work together.
6. Moral and spiritual responsibility to future generations.
   Man, as steward of God and debtor to the past, is obligated to pass on to future generations a richer inheritance in life and land.

Prepared and issued by the Rural Life Committee of the Maine Council of Churches

Do You Believe This?

• The members of the Commission on Land Tenure of the Convocation on the Church in Town and Country that met in Columbus, Ohio, last September recommended, among other things, the following item:

> "Those responsible for investing the funds of church agencies should become aware of the needs of farm and village people and evidence an interest in town and country life. The investment lists of church agencies should manifest as much faith in forwarding a rural family business or a cooperative business as they now show in urban investment opportunities."

Do you believe this, and what are you doing about it in your denomination?

Two Churches Become One

SARAH E. EVANS

• Dedication of the recently reconstructed Methodist and Baptist Churches (united) in Reading Center, N. Y., is a convincing example of interdenominational cooperation through which the religious needs of the community will be more effectively served than by the two separate churches. The reconstruction was achieved at the cost of $3,000 under the direction of the pastor, the Rev. Clyde N. Rogers, who has since assumed the pastorate of the Tobey Larger Parish, with headquarters in Slatersville Springs, N. Y.

The "new" church building is in the form of an "L," the former Methodist Church being used for the sanctuary and two class rooms. The steeple from the Baptist Church was installed on the new church after it was moved 300 feet from its former location. Because of their similar architecture, the two buildings for years had been known as "the twin churches." Under the church is a full-sized basement in which a central heating plant is being installed.

Use of Buildings

The former Baptist Church now houses the church's community activities and the church school. In the central part is a fireplace, dedicated to the late Lt. Helen Hicks, an army nurse who died in Australia last year. The social room where the fireplace is located is a memorial to two service men of the community who have died in their country's service. The building also contains a well equipped kitchen and a stage available for community activities. Late last August a cornerstone was laid bearing the inscription, "Reading Community Church, Rebuilt, 1943; Baptist Church, Est., 1809; Methodist Church, Est., 1818."

Full Cooperation

The Baptist Missionary convention of New York and the Central New York Conference of the Methodist Church cooperated with the people of the community in the venture. The Baptist parsonage was sold and the proceeds used in the building fund. The Methodists permitted the moving of their building and allowed the continued use of their parsonage. The lot on which their church had stood was converted into a playground for the children of the community.

A number of individuals contributed toward the project and several money-making schemes were sponsored, among them a harvest festival and community fair.

The community church was formed in 1929, during the pastorate of the Rev. Wayland L. Beers, who, with Mrs. Beers, is said to be largely responsible for the realization of the project. Because of ill health, Mr. Beers was forced to give up his work in 1939, but during his ten-year ministry much was done to weld the people into one effective congregation.

Achievement

Speaking of the church achievement, Mr. Rogers has said: "During the depression years and the hard years preceding, when each of the denominations was struggling separately, the buildings naturally deteriorated. Few repairs were made and those at great sacrifice. The Methodist building was used for worship and the Baptist building occasionally for recreation and social purposes. They were too far apart for a united program and neither building was adequate for community needs. There had been a dream that some time the church buildings might be brought together. This dream became a reality last June when the roving Methodist Church started 300 feet south to become a part of the Baptist building on the Baptist lot.

History

"In 1798, John Dow, better known as Judge Dow, became the first white citizen of what is now Reading Township. Soon others followed him and there sprang up a sizeable community. The people, being honest, industrious and religious, soon felt a need for a church, so in 1809, the first Baptist Society was founded. Soon the Methodists in the community also felt a need for a church and in 1818, they built the first church building. During this period the Baptists met in various homes and in the school house. In 1836, the first Baptist church building was erected on the lot where the present community church stands.

"During 1856, the Methodists, being of a roving nature, decided to move their church building about one-half mile north of where it then stood in order that it might be at the heart of the village of Reading Center. Thirty years later the Baptists rebuilt their building.

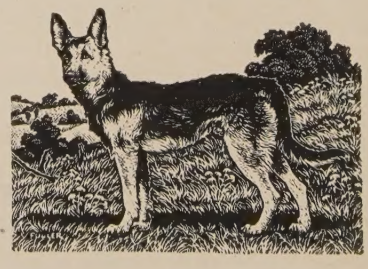
Reasons For Merger

"After the turn of the century, as was true in many small communities, the population of Reading Township began to wane. In fact, it dropped from about seventeen hundred to less than one thousand inhabitants during this period. This decrease in population naturally began to have a telling effect in the churches. Both the Methodists and Baptists began to feel the loss in numbers.

"Being an enterprising people, they began to hunt for a solution to their problems. Dr. Ralph Felton, then of Cornell University, helped them to form a Federation of the two churches in 1929. For some reason the federation was not successful in this community; so two years later the people decided to form an Independent Community church as a solution to their problems."

The Southern Appalachians

• The spring 1944 issue of *Land Policy Review* issued by the U. S. Department of Agriculture contains "A Symposium on the Southern Appalachians"—a resource reservoir.



Book Review

Christian Adult Education in Rural Asia and Africa. By T. H. P. Sailer. New York, Friendship Press, 1943. $1.25; pa., 75 cents.

Dr. Sailer might well be called the dean of missionary educators. He writes out of comprehensive knowledge, documenting his text with a multitude of references. This little book is not about adult education in any limited or formal sense; rather it portrays the nature and scope of the missionary task, the conditions of its performance, and its consequent challenge to education at the adult level.

Sympathetic and understanding with respect to the historic missionary enterprise, the author sees clearly the contrast between its earlier assumptions and aims—its dependence on the spoken word, its radical approach to strange cultures, its preoccupation with the impartation of a message that was assumed to be almost infinitely potent in itself—and the educational conception that has slowly been winning its way.

On the other hand the reader is impressed with the fact that the very confrontation of appalling human need, particularly in the field of medical missions, has all along given the missionary movement a warm humanitarian character. Says Dr. Sailer: "Instruction in agricultural technique which does not regenerate the inner nature and a presentation of the Christian message which does not make better farmers are both inadequate."

The literacy movement is described with all its romance and its difficulties, yet without illusion, for "in view of the fact that Japan is a literate nation and Germany an educated one, we must not expect too much from the mere ability to read and write." —F.E.J.

Migration

• "Recent Migration Into And Within The Upper Mississippi Delta Of Louisiana" is the title of a bulletin by Homer L. Hitt, published by Louisiana State University, Baton Rouge, Louisiana.

New Rural Church Literature

• The following items, published by the Committee on Town and Country of the Federal Council and the Home Missions Council, are available through the office of the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y.:

1. *An Order of Service for Rural Life Sunday, May 14, 1944,* or another Sunday in the spring of the year. Prepared by Rev. G. Shubert Frye, Synod of New York, Presbyterian Church in the U.S.A. This contains a complete order of service that may be used by a congregation, and numerous additional aids for the minister. Single copies, 3c—100 copies, 85c.

2. *In-Service Training for the Minister in Town and Country Church, 1944.* This contains a directory of schools, institutes, graduate courses, conferences, work camps, and other events to be held at agricultural colleges, theological seminaries, etc. Single copies, 3c—100 copies, $1.00.

3. *Report of Columbus Convocation on the Church in Town and Country.* It is entitled "What Emphasis for the Church in Town and Country?" This booklet of 103 pages contains the full text of important addresses and a digest of 14 commission reports. Single copies, 25c.

4. *An Order of Service for a Harvest Festival, 1944.* Prepared by Rev. Eugene Smathers, Presbyterian Church in the U.S.A., Big Lick, Tenn. This leaflet is for use by the local congregation and contains explanatory material. Single copies, 3c —100 copies, 85c.

(Postage extra on quantities.)

A Prayer In Spring

• Thou, O Lord, art the source of life, the fountain of light and of truth; O let Thy doctrine descend as the rain, Thy word distil as the dew. Open Thou our hearts that they may receive the good seeds of Thy instruction and let Thy blessing ripen them into fruits of righteousness and works pleasing unto Thee. Yea, let Thy gracious promise be fulfilled in us:

As water upon the thirsty land and floods upon the dry ground will I pour my spirit upon thy children and my blessing upon thy offspring. . . .

Also upon the fields of our land let rain and dew descend at the right season and in such manner as to be:

For every one's blessing
and the hurt of none!
For every one's joy and
the woe of none!
For every one's life and
the death of none!

O prosper this, our nation, in all its industries and its commerce, on land and on sea, so that there may be no want or scarcity anywhere, and all be satisfied because Thou hast opened Thy hand for us. *Amen.*

—From The Union Prayer-Book, 1895.

World Council Progress

• Eighty-three different religious bodies of every major Christian heritage except the Roman Catholic, have voted to join the World Council of Churches, projected just a year before the war and now functioning through a provisional organization.

Canada Placing Veterans On Land

• Canada already has a plan in operation for demobilizing soldiers back to the land and has already settled some discharged veterans on farms provided by the government. There is some government subsidy. It absorbs about 40% of the current price of the farm it buys for the returning veteran, as insurance of a healthy farm life in the post-war generation.

The returning veteran must show that he has had at least two years farming experience and that he and his wife are in good health. In addition, he gets a 13-weeks refresher course.

The veteran must make a down payment of 10% of the value of the farm, and he contracts to pay the remainder over a period of 25 years at 3½% interest. The maximum obligation for a veteran under the Veterans' Land Act is $4,800. The veteran may also get a loan for the purchase of equipment and livestock, which must be retired within 10 years. — *The National Union Farmer.*

New Grange Home In Washington

• The National Grange has purchased as its headquarters the well known building, 744 Jackson Place, Washington, D. C., from the Brookings Institution. Seventy years ago the members of the Grange started a fund for a national home in Washington. The dream of the years is at last realized.

No sooner had the purchase been made than the Grange began a drive among its membership to pay off the mortgage. It is announced that the building will be remodeled in order to provide a small auditorium.

Fund for Reconstruction

• The International Cooperative Alliance (14 Great Smith Street, London, S.W.1) has launched an appeal to cooperators of all free nations for contributions towards a fund for the rehabilitation of the cooperative movement in war-stricken and occupied countries. The aim is to raise 500,000 pounds.

The Job of the Rural Church

• Calvin Schnucker edits a booklet entitled "The Job of the Rural Church in This Day," published by the Dubuque Presbyterian Press, Dubuque, Iowa. Among the discussions summarized is one entitled "Spiritual Resources for Overcoming War Tensions." The editor of the booklet was formerly minister of the Ramsay Parish of the Reformed Church in America, Titonka, Iowa, where he carried on an exceptional program which promoted land ownership by church members. He is now Professor of Rural Church and Sociology at the Presbyterian Theological Seminary, Dubuque, Iowa. (The booklet is 25c a copy.)

National Council of Farmer Cooperatives

• Mr. Ezra T. Benson, who served for five years as Executive Secretary of the National Council of Farmer Cooperatives, has resigned to become a member of the Quorum of Twelve Apostles of the Church of Jesus Christ of Latter Day Saints. He is succeeded by John H. Davis, formerly of the Commodity Credit Corporation. The headquarters of the Council is at 1731 Eye Street, N. W., Washington, D. C.

Summer Session—School of Living

• The School of Living, Suffern, New York announces as "Training in Decentralization" three, fifteen-day sessions, independent yet consecutive, as follows:

Homesteaders' Course, July 7-22.
Adult Educators' Course, August 5-19.
Advance Decentralists' Course, September 2-16.

Contributors

Henry S. Randolph directs the Town and Country Unit, Board of Home Missions, Presbyterian Church in the U. S. A. He succeeded the pioneer, Warren H. Wilson.

Henry C. Taylor is director of the Farm Foundation, Chicago.

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Sarah E. Evans is a member of the staff of the Board of Missions and Church Extension of the Methodist Church.

Food In 1944

The Basic Data Interpreted

• If the American people will eat less meat for a while, we can take care of our own food requirements and our share of the war and post-war needs of the world, according to F. F. Hill and F. A. Harper, agricultural economists at Cornell University, in a pamphlet, *Have We Food Enough For All?*, published by the Public Affairs Committee, New York, at 10 cents a copy.

This change in diet need not, the authors point out, deprive Americans of adequate nourishment. In 1943, without any significant changes in our diet, we provided food for about 16,000,000 persons outside of the United States.

We can help feed many more of the world's 200 to 350 million "hungry" as further areas are liberated if we eat more "crop foods" like soybeans, wheat, dry beans, and potatoes, they declare.

It is held to be unlikely that our total food production in 1944 will exceed that of 1943. But even if our total production cannot reasonably be increased, we can—Messrs. Hill and Harper assure us—shift acreage from livestock-feed crops to human-food crops, thus increasing the number of people that can be fed from America's six million farms.

Contributions Wanted

• Every reader is a potential contributor of material for this paper.

We need three types of material:

(1) Articles of about 900 words (to fill a page), descriptive of a local program.

(2) Short items; news, plans, publications available.

(3) Illustrations; glossy photos, line drawings, cuts of rural scenes.

Circulars Available

• Quantities of circulars describing TOWN AND COUNTRY CHURCH are available without charge to any reader. Simply drop us a post card, letting us know how many copies you would like to distribute.